9. Names of stars.

821

dwɔ́ dɛ́mɛ́	moves
ɔ́dɛ́ɲ́ ɔ́wɔ́l	three stars, the Ursae.
ɔ́kɛ́ɛ́ ɔ́kɛ́ɛ́ɲ́	"4 northern stars".
ɲ́ɲ́ɛ́	
ɔ́kɛ́ɛ́kɛ́ɛ́	appears after the sun has set.
ɲ́ɲ́ɔ́ ɲ́ɲ́	a star ahead of the Venus.
ɲ́ɲ́ɔ́ rɛ́wɔ́ɲ́ wɔ́r	Venus.
ɲ́ɲ́ɛ́ɲ́	"bee", Pleiades.
ɔ́ɲ́ɲ́	comet.

10. Household-things.

352

ɔ́ɲ́ɔ́ɲ́	a stick to fasten the door with.
ɲ́ɔ́	the lower part of the
ɔ́ɲ́ɲ́	door. [door.
ɲ́ɛ́	hearth-stone, hearth.
ɲ́ɛ́	grinding-stone, whet-stone.
ɔ́ɛ́ɲ́	small whet-stone.
ɲ́ɲ́ɛ́	neck-bench or support.
ɲ́ɲ́ɔ́	skin to sleep upon.
ɲ́ɛ́ɛ́, ɲ́ɛ́ɛ́	hole for pounding dura.
ɲ́ɛ́ɛ́ɲ́	dura-stalk.
ɲ́ɛ́ɛ́ɲ́	a frame on which spears are put, to protect them from the white ants.
ɔ́ɲ́ɔ́	a grass ring on which the ɔ́ɲ́ɔ́ is placed.
ɔ́ɲ́ɛ́	calabash, gourd.
ɔ́ɔ́ɔ́ɲ́	gourd for churning milk.
ɔ́ɲ́ɛ́	small calabashes for drinking water.
ɔ́ɔ́ɛ́	a spoon made out of a gourd, for taking the hot food out of the pot.
ɔ́ɔ́ɲ́	leaf of dolieb or dom-palm, and basket made of it.
ɔ́ɲ́ɔ́	large basket for preserving dura.
ɔ́ɲ́ɛ́	basket for dura etc.
ɔ́ɛ́ɲ́ɛ́	a small ɔ́ɲ́ɔ́.
ɔ́ɛ́ɛ́ɲ́	a basket.
ɔ́ɲ́ɲ́	pot for cooking food.
ɲ́ɔ́ɲ́-ɲ́ɔ́ɲ́	water-pot.
ɔ́ɛ́ɛ́	big pot for cooking large meals or beer.
ɔ́ɛ́ɲ́	dish.
ɲ́ɛ́ɲ́	a mat for covering food in pots, dishes.
ɲ́ɛ́	a sieve for sifting dura.
ɲ́ɔ́	pestle for pounding dura.
ɲ́ɛ́	spoon.
ɲ́ɔ́ɲ́	knife.
ɲ́ɲ́ɛ́ɛ́	stick for stirring food.
ɔ́ɲ́ɛ́ɲ́	small pot for preserving beer.
ɔ́ɛ́ɛ́ɲ́	broom.
ɲ́ɔ́	rope.
ɔ́ɛ́ɛ́	a rope on which clothes, dancing-sticks, etc. are hung.
ɔ́ɲ́ɲ́	mat of Arab making, to sleep on.
ɔ́ɲ́ɔ́	dance-mat.

5:Lienhardt E-4 (no date) 1954 FJ23 Shilluk FJ23

Dak. In this story, and in the weaker, female associations of the effigy of Cal, I think we may see represented by contrast the value which the Shilluk attach to courage and warlike qualities in their king, for the aggressive, headstrong Dak supersedes in importance the weaker eldest son, Cal. In songs Dak is the symbol of fighting.[1]

As a result of Dak's and Nyikang's quarrel with Dimo, Nyikang's wife's father, Nyikang and his followers set off once more on their wanderings, while Dimo and his people went in the other direction towards the Bahr-el-Ghazal. It may be noted that Dak, in quarrelling with his mother's people and cleaving to his father, showed in an exaggerated form the nature of the loyalties of the royal sons today, as they should ideally be. Their claim to importance for the whole kingdom is through their father the king and his agnates, and not through their mother's people. A conflict of loyalties between the father's and the mother's people, implicit in other Nilotic societies, is here resolved in a myth of the Shilluk kingship by the aggression of Dak against his maternal uncle Dimo. The main incidents in the further migration of Nyikang, Dak, and their followers, are a fight with Garo, the son of the Sun, Cang, and the crossing of a river, said to have been the Bahr-el-Ghazal, beyond which Nyikang settled his people in their present kingdom. Between them and their present home, there was a river covered with the floating vegetation, the *sudd*, which even now accumulates on these reaches of the Nile and its tributaries. One of Nyikang's followers, an albino, asked Nyikang to clear a way for the people to cross by spearing him in the river. Nyikang did so, and this letting of blood cleared a way for the Shilluk to reach their present home.[2] Hence one of Nyikang's many praise-names, or titles of honour, means 'crosser of the river' (the Bahr-el-Ghazal). The fight with the Sun and his son, an incident which seems to suggest to Hofmayr[3] some early contact between the Shilluk and the Galla, occurred when the Shilluk were temporarily settled on the river bank, before crossing. Nyikang then lost a cow. It was reported to be in the hand of the Sun, and Dak set out with his followers to retrieve it. He fought with Garo, the son of the Sun, and cut off Garo's hand or finger in order to get a silver ring or bracelet. In the course of the fight, Nyikang drove the Sun back into the sky, and revived his army by sprinkling them with water, or by touching them with the silver bracelet. Another version is that Nyikang made the Sun shine at night so that the fight might go on.[4] Others of Nyikang's titles of honour refer to this victory over the Sun. The silver from the ring or bracelet is said to have been used for silver emblems—a bracelet and spear

[1] Hofmayr, 1923, p. 63.

[2] Westermann, 1912, *et al.*

[3] Hofmayr, 1923, p. 61, where the Shilluk names for the Sun and his son, Cang and Garo, are said to be similar to those for a division of the Galla, *Tungura*, *Tungura*, or *Djandjaro*, and other details of the story are said to resemble those of the Galla. If this is so, there must have been some contact between the Western Dinka of the Bahr-el-Ghazal and the Galla, since they have the same story.

[4] I do not give all the details of this story, of which there are many versions. The account here given follows Hofmayr, 1923, pp. 61–62, and Westermann, 1912, pp. 139–62.

5:Lienhardt E-4 (no date) 1954 FJ23 Shilluk FJ23

should understand the more abstract notion, God, by the less abstract, Nyikang. A still clearer example of the approximation of Nyikang to God in Shilluk thought is to be found in a prayer, part of which runs:

> We praise you, you who are God. Protect us, we are in your hands, and protect us, save me. You and Nikawng, you are the ones, who created, . . . and it is you Nikawng, who are accustomed to assist God to save, and it is you who give the rain. The sun is yours, and the sea (river) is yours, you who are Nikawng . . . The cow (for sacrifice) is here for you, and the blood will go to God and you.[1]

Here also may be seen the attribution to Nyikang of control of the sun and the river which, along with the rain mentioned in the first prayer, are the features of the Shilluk world upon which their prosperity ultimately depends, and which may help or ruin them.

God, Nyikang, and the Shilluk kings seem to form a continuum in the Shilluk religious system. Nyikang is thus sometimes called *juok piny* (*piny* being earth or world) while God is either simply *juok*, or *juok mal*, God above. The Shilluk king, the representative of Nyikang, is chosen ultimately by God, as he is accepted and possessed proximately by Nyikang. A long Shilluk epic begins with the lines 'Nyikang joined with God, the election was held . . .', the election being that of King Kur.[2] There are reports of a form of election slightly different from that described earlier in this essay. In Hofmayr's account the king-elect is agreed upon by the electors much in the way described, but Nuba from Liri, with whom Nyikang formed a relationship, are said to come with pebbles, which represent those who have a right to succeed. These pebbles, one of which has been prepared beforehand to represent the chosen candidate, are thrown into the fire, and the pebble representing the king-elect turns red, or white, or red and white. Red stands for prosperity in cattle, white for good crops. The chosen prince is then challenged to fight at night and, if he acquits himself well, he is told that he is a brave man, and that God has decreed that he shall be king of the Shilluk. The installation ceremonies then proceed. At one point in them, when the king-elect enters the village of Debalo on his way to the capital at Fashoda, the chief of Debalo asks him, 'What do you want here?' and the king-elect replies, 'I am the man sent by God to rule the land of the Shilluk'.[3] Despite the election there is thus a 'fiction' that it is God who chooses the Shilluk king and is the ultimate support of the Shilluk kingship. The order of the Shilluk kingdom depends upon Nyikang and the king, and Nyikang and the king derive their positions from God.

The Divine Kingship of the Shilluk

The connexion between God and Nyikang is of great importance in defining the sort of 'divine kingship' which is the central feature of the Shilluk

[1] Oyler, 1918, (ii) p. 283. [2] Hofmayr, 1925, p. 451.

[3] Hofmayr, 1925, pp. 141 ff. Westermann, (1912, p. 122) gives an account of yet another form of election, in which sticks are placed in a fire, the one which flames most representing the king-elect.

SHILLUK NOTES

By the Rev. D. S. Oyler

SOME CEREMONIES CONNECTED WITH ELECTRIC STORMS

•821 THE wonderful natural display in an electric storm is terrifying to the Shilluk. He fears not only the vivid flash, which may send his dwelling up in flames, and may even strike him dead, but he also dreads the terrific crash which accompanies the flash. Such natural forces must be appeased by forms and ceremonies. If it is possible he will not be abroad during such a disturbance of nature. He prefers to crouch in his little hut, where the gleam of the lightning does not penetrate, but where he can hear the terrifying crash.

Once when caught in a rain storm with two native boys, a blinding flash of lightning (lôḍ kọṭ, club of the rain) was followed by a terrific crash of thunder (mal eſôḍo, heaven strikes). The boys came to their knees for an instant, and then were up and hurrying toward shelter. They had kneeled to the lightning, which, according to their custom, was the proper thing to do. Natives when caught in a storm make haste to reach a house. When that is impossible they must take measure to protect themselves from the storm. Any decorations he happens to be wearing, such as bracelets, beads or necklaces, should be smeared with mud. They think the lightning desires an honourable sacrifice when it strikes a person, hence the effort to appear poor and unworthy of the notice of the lightning. At such a time they carry their spears with the handle resting on the shoulder, and the tip pointing upward.

Natives in a house must observe certain formalities during a storm. It is dangerous to sit in front of the door, and so the inmates shrink to the sides of the house. They prefer to sit on the right side of the door, but if more people have taken refuge in the house than can sit on the right side, some of them will sit on the left side, but in any case a wide aisle must be left from the door clear back to the wall opposite the door. All ordinary work must be laid aside during the storm. If a man is smoking he must put his pipe away. Should a woman be pounding grain in a mortar she must tie a bit of dome palm leaf to her pestle and put it away. When

15: Oyler M-S (ca. 1918) 1926 FJ23 Shilluk FJ23

the storm is very severe an offering must also be made. A hoe must be placed in front of the door. If no hoe is in the house then a fish spear, or something else made from iron, may be used instead. When a hoe or spear is thus offered it is taken back to the ordinary uses after the storm. In case they can find nothing of iron to offer, one of the inmates of the house takes a handful of dura and kneels in front of the door. He then turns back the door mat, and, reaching out, he casts the grain upward into the air.

Sometimes the lightning strikes (mal agge, heaven hits). In former times when a house was struck by lightning each house in the circle had a rope tied around the apex of the cone-shaped roof. A bit of skin from the sacrificed sheep was supposed to be tied to each house. Then the houses were all connected by ropes running to these ropes. I have seen this arrangement only once. To the rope at the apex of the house old bones and snail shells are often tied. They are afraid to move the walls of the house that has been struck, and so the walls are pushed inward. If someone has been killed in the house the walls form a sort of earth covering, as he is not buried as other men. The custom in regard to electrical disturbances are changing. Many of the rites now practised are borrowed for the Dinkas, but seem to be well established at the present time.

According to the present usage, when a house is struck, the owner usually calls a servant of Deit (Bith Deit). After the servant of Deit arrives he surveys the place and then exclaims, "Deit says bring an ox." If the people are poor he may demand a sheep only. He usually adds, "I do not ask for this offering, but Deit asks for it." The offering is then brought, it is killed, cooked and eaten in the same place. After the meat has been eaten the bones are carefully collected, and a large branch from a higlig tree is stuck up on the site of the house. Then the bones of the sacrifice, with its horns and tail, are hung on this branch. Each guest partaking of the feast is supposed to offer an iron bracelet, and these bracelets are also hung on the higlig branch.

A person who has had a narrow escape from death by lightning may become a servant of Deit (Bith Deit), if he so desires. When they travel they say, "Deit asks for this," and few people will refuse them when they beg in that way. In one case a person who dreamed he had been struck by lightning became a servant of Deit.

15: Oyler M-5 (ca. 1918) 1926 FJ23 Shilluk FJ23

When someone has been stunned by lightning, the proper treatment is for two men to take the patient by the heels and, with his head hanging down, to dip his head in water. He is then taken from the water, but continues to hang head downward. After he has been held in this position for some time, snails and frogs will pour out of his mouth, and he will then be restored to health. One man assured me that he had once seen the frogs and snails come from a patient.

When a person is killed by lightning he is not buried as other men. If his death occurs in a house the walls are pushed down over him, and form his grave. If he is killed out in the open, each person in the village is supposed to bring a bit of earth and throw on him, and thus the grave is formed. It is thought that anyone who refuses to do that will be struck by lightning.

The person who is killed by lightning is not mourned as other people. The ox that is killed immediately after his death is looked upon as an offering to Deñ rather than as a sacrifice for the dead. The relatives are not to weep for them as they do for those taken by disease. The thought seems to be that the man who is struck by lightning is called by Deñ, and that it is an honour to be called by Deñ, and that weeping and lamenting over such a death would be dishonouring to Deñ. Death by lightning is looked upon as bad, but not as bad as death that comes through disease. The family of the deceased is supposed to be prospered. They feel that the family has made an offering to the higher powers, and they in turn should be blessed by the higher powers for the offering they have made.

When a house is struck by lightning the war cry is given. The men all run to the river with the tips of their spears pointing upward. The spears are waved in imitation of the lightning. This is done so that Deñ will fear and return to the upper regions. Then they run to the boat landing where they throw their spears on the ground. Then each man cuts a bit of green grass. He carries this grass to the fire and throws it on the blaze. Occasionally, instead of running to the river in that manner, they run to the fire with their hands raised as if in supplication, and they give the war cry as they run.

A day or two after the fire, as soon as the walls are cooled, the people assemble. If no one has been killed in the house, a sheep is killed and cooked and beer is made. After the sheep is cooked, bits are cut from

15: Oyler M-5 (ca. 1918) 1926 FJ23 Shilluk FJ23

the liver, stomach, heart, tongue, upper lip, lower lip, and lungs. The walls of the house are then pushed down, and these bits are cast on the mound. They are to be thrown by a servant of Deñ. The soup in which the meat was cooked is taken by the chief servant of Deñ present, and the next in rank takes a gourd of beer, and they pour these upon the mound at the same time that the meat is thrown on it. The people then dance, while they sing a song of Deñ. While the servants of Deñ put the higlig branch (ʃk Deñ) in place, the rest of the people run to the river to take a bath.

At the close of the rainy season the family of the person who has been struck by lightning invite the people of the village to drink beer. One gourd full of the beer is thrown into the air for Deñ. This observance often becomes an annual event in the family. They think it helps to keep the lightning away.

A house is never built on the exact location of a house that has been struck by lightning, though another may be built near the place. An object that has been struck by lightning is sometimes worshipped. Sacrifices may be killed and eaten in front of it.

Many of these ceremonies are borrowed from the Dinkas. Deñ is worshipped by the Dinkas; they are "Deñ's people." He is the spirit of the rain, or the rain.

The rains at the beginning and close of the rainy season are very often accompanied by considerable electrical displays. It is small wonder that the natives behold in amazed terror the wonderful power of nature, and it is still less cause to marvel that they try to placate the powers of the storm. The westerner, with his scientific knowledge of electricity, is often awed by the gleam of the lightning and the crash of thunder, and it is not surprising that the uneducated native is even more awed by it.

Rites connected with the Dance Initiation.

The Shilluk lad looks forward with eagerness to the time when he will be permitted to join in the dances of his people. Not only does he long for the time because of the social pleasure, as dancing is the chief amusement of the people, but the right to dance carries with it other privileges.

19: Howell & Thomson E, G-5 (1943-1944)1946
FJ23 Shilluk FJ23

The assembly had by then formed up in better order, which they retained until the *reth* stopped for refreshment. Thereafter the high grass at the side of the narrow track precluded the original formation, and Kwa Ojul went ahead, followed by Kwa Okelo, and the *reth* and the main body of the people behind. 643

On reaching the outskirts of Akwabai about half a mile from Debaio, the first messenger of the *reth* ran ahead to bear news to Nyikang of the *reth's* approach. The *reth's* messengers are said to be Kwa Otwot, and it would follow that they are members of one clan in fact they are chosen from many clans (Note 11). [G4 202]

Shortly after the despatch of the first messenger, the *reth* retired to the Arab merchant's shop for rest and refreshment, and the crowds squatted down on the grass ahead. After an interval of ten minutes, the *reth* came out again, and, walking fast, took up his position with the Ororo and Kwareth once more, and the procession moved off again in the direction of Fashoda. By this time the party had reached Kher Arepejur and spread out in a long line several ranks deep and parallel to the watercourse. The crowd was obviously larger than at Debaio, for people had been joining in en route, and late-comers had caught up. Others broke away and ran off to nearby villages, where they left their spears and collected millet stalks for the struggle with Nyikang which was to follow.

The Crossing of the Watercourse.

On the opposite side of the watercourse Jago Thalo, the titular chief of Goi Dhiang, with a small party of warriors had arrived to hand over the black bull, over which the *reth* must step before crossing Arepejur, and bearing with them a fish spear wrapped round with a grass mat, another of the many sacred spears of Nyikang. On the other side also were two members of the Kwa Mal carrying a chicken with which they swept the path of the *reth* after he had crossed over.

Just before the *reth* and his followers reached the watercourse a "dust-devil" was seen whirling down towards Fashoda and this was [773 787 84]

19: Howell & Thomson E, G-5 (1943-1944) 1946
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643 773 787 821

a significant omen to the Shilluk, for they say that Nyikang disappeared in a dust-storm and returns with the wind.

Meanwhile those warriors who had run off to fetch millet stalks had rejoined the ranks of the *reth*'s army and already the dust raised by the host of Nyikang marching down towards Fashoda could be seen in the distance. Finally the army of Nyikang appeared on the horizon just west of Fashoda, the feathered head of Nyikang in their midst and Dak towering above them. At this point a messenger ran forward to Nyikang bearing a message from the *reth*. This man made two journeys between the opposing forces and returned for the second time just before the *reth* crossed the watercourse (Note 12). The *reth*, who had been standing at the head of his forces and immediately behind his shield-bearer, then walked forward and, holding the small girl *nya kwer* by the hand, stepped over the sheep which had been cast on the ground in front of him, advanced a few paces, and stepped right over the black bull which lay bound on the very edge of the watercourse, and then walked swiftly across to the other side.

The March of Nyikang from Adodo Nyigir to Fashoda

The simultaneous advance on Fashoda by Nyikang, Dak and their followers is described by the Rev. D. McClure as follows:-

"On the morning of the induction of the Shilluk king at Fashoda we went early to the village of Adodo, in the district of Nyigir, to watch the procession of Nyikang and Dak from Adodo to Fashoda, a distance of about two miles. We arrived at the village about 7 a.m., and found the place filled with men (the women keeping to their houses), and most of them gathered about a small black bull, which was being peacefully brushed with grass and the horns brightened with oil. Then a group of twelve young men called the Golbany led the bull outside the village, and made ready to start for Fashoda. They waited until three old men appeared from the huts, in which Nyikang and Dak were residing, each carrying a sacred spear, which they carried with the spearhead upwards; and the spear handle was never allowed to

20: Thomson G-5 (1945-1946) 1948 FJ23 Shilluk FJ23

643 was completely peaceful, and the people of the villages surrounding Fashoda were not much in evidence.

The method of summoning the new *reth* was interesting. Dak like other sons of Fadiet was not far away, and the chief of Gol Nyikang sent his son by night to get him. Whether or not there is a mock fight between the selected candidate and the messengers I do not know, but the traditional form of words announcing the choice was told to me. It is an interesting example of Shilluk " understatement " when talking [195] of the *reth* (c.f. Pumphrey *Sudan Notes & Records* Vol. XXIV, p. 44) — " You are our Dinka slave, we want to kill you " which means " You are our chosen *reth*, we want to instal you in Fashoda."

It was said that the installation of *reth* Anei had been hurried and many things had been forgotten. This was interesting in view of Anei's short tenure of office, which may have been due, in Shilluk eyes, to the omission of essential ceremonies connected with the installation. It was also said, and this was true, that Anei had hurried his installation through fear, in his anxiety to get it over. The new *reth* determined that in his case there should be nothing lacking and that the proper interval of time should be allowed to elapse. That this period is a time of ritual danger, as we suggested in the previous article, was frequently confirmed in 1948. The *reth* 643 became more and more worried as the installation approached. There 669 were rumours of rivals being harboured by important chiefs, and of preparations made for his assassination. They culminated in a strong rumour that a *nyiemth* had declared his intention of assassinating the *reth* on the first day of the installation ceremonies. Mr. J. C. N. Donald, who followed the *reth's* party in their march to Fashoda on that day, confirmed the *reth's* nervousness. After the installation ceremonies were safely over, I asked the *reth* about this, suggesting that his apprehensions had been ill-founded, and he admitted, for the crisis was then over, that he had never had concrete evidence of any plot.

643 The actual preparations followed similar lines to those of 1944. It appeared that it was important that the ceremonies should take [201] place on a waxing moon, and in the event this delayed the installation for about three weeks. As the time approached, there was the same apprehension that Nyikang would not start from Akurwa.

[64] On 27.12.48 Nyikang and Dak arrived at Adodo Nyigir at sunset, carried by Kwanyikwom, the sacred clan from Akurwa who always have this duty. They entered the village, as they had done in 1944, over the body of a black sheep, and after dancing round the village, they went into the same house. They had come, as before, after

28: Oyler M-5 (ca. 1918) 1918 FJ23 Shilluk FJ23

God. Why do you leave the responsibility of saving on God alone? God's spirit becomes tired (from work), and he leaves people, and they die. Why do you not see and save us? You went to the ground, and you have forgotten that a person from another house does not guard yours.»

The prayer is continued in this strain until the sheep, responding to the necessity of nature, relieves itself, and that is taken as an omen that the prayer has been heard, and a favourable answer will be given. That which comes from the sheep is put on the grave. If the omen is delayed, the sheep may be taken to a house, and left there to be brought out another day. The prayer life among the Shilluks is developed by adversity, as they seldom if ever pray, when in prosperous circumstances.

Their veneration of Nikawng does not blind their eyes to his faults. When a prayer has been offered to Nikawng, and the answer is not given as had been hoped, the disappointed one curses Nikawng. That is true especially in the case of death. When death is approaching, they sacrifice to Nikawng and God, and pray that death may be averted. If the death occurs the bereaved ones curse Nikawng, because he did not exert himself in their behalf. Apparently they do not pray to him that the condition of the deceased may be happy after death. He is sometimes spoken of as the son of God, but it is not definite, as they also use the same term in regard to his father, and one or two others.

They maintain that Nikawng still lives. He is even now watching over the Shilluks, and should he die the whole race would die, but in spite of their belief they have a sacred house for Nikawng, which is similar to the sacred houses in which the later kings have been buried. This fact weakens their statement that they believe that he still lives.

The departed leader comes back to his country on certain occasions. At night he can be heard in the sacred house, which has been dedicated to him. He sharpens his spear, or beats with his club, but when the attendants enter the house, no visible form is to be seen, but they know that the sounds were made by him. He may also ring a bell that is in the sacred house. When he is heard in the sacred house, the Shilluks say: «Nikawng walks in his country». They rejoice because it is an indication that he is actively watching over his people.

When the rains do not begin as soon as the natives think they should,

28: Oyler M-5 (ca. 1918) 1918 FJ23 Shilluk FJ23

776 the chief of the district offers a sacrifice to Nikawng so that the rains may
782 come. After the prayer has been offered, and the rain comes, if it comes
821 with a rushing sound they say that Nikawng walks in the storm, and the rushing sound is made by his passing.

543 Once the departed king returned so that he could be seen by the eye of
766 man. The first kings did not die, but ascended. At last a time came when
775 the kings were to be identified more fully with the people, and they were to
776 be buried. The proper burial of the first king to receive that attention from his subjects, was of such great importance that Nikawng returned to give minute instructions as to how the king should be buried. Some say that he actually appeared in the flesh. Others say that he appeared to a certain old chief in a dream, and made known to him how one of his kingly descendants should be buried.

776 At certain times the old woman, who has charge of his sacred house
778 places food in it for him. At the time of new moon the food is placed in his
782 house, and may be offered to him one day, or four days. Very early in the
792 morning the food is taken out, and eaten by the attendants. They say that Nikawng has tasted it. Should the offering entirely disappear in the night it would be taken as a serious omen. Milk is also placed in the house with the food. Should the old woman keeper of the sacred house dream of the king during the month, she places an offering of food in his house.

543 Similar offerings are made to the other kings, and also they may be
766 made to an ancestor.

When the harvest is beginning, before the people may eat of their grain
776 they must take an offering of their first fruits to Nikawng. After Nikawng
782 has been given his taste of the first fruits the people may eat freely. An offering of the first fruits is also taken to each of the sacred houses of the other kings.

769 Many of them take an offering of the first fruits to the grave of an ancestor, usually the father. When offering to a father the grain is made into a sort of butter, and poured out on the grave. The man then says that he has given his father a taste. The worship at the family shrine dies out when the immediate family is all gone. In the case of the kings it is kept by all the people.

775 The power of Nikawng is upheld to some extent by a class of religious
787
776
754